

brought about as necessitated from the former place and position. The baptisms proper must have taken place, during the time they were in the right place and proper position and their starting to come up out of the water. Hence the reader will observe the propriety of saying baptized *in* water, instead of *with* water.

We have now shown that the word baptize in the early times of the Christian church meant to "*dip, immerse*,"—that baptism was performed *in* water, and that it was the practice of the church to perform baptism by dipping or immersing the candidate in water, not once only but *thrice*,—hence they were baptized, (that is immersed) into the name of the Father, and baptized (immersed) into the name of the Son, and baptized (immersed) into the name of the Holy Spirit *in* water. What it took to constitute Christian baptism in the days of Christ and the apostles; and in the primitive church it takes now. It took a *three-fold immersion* then, hence, *trine immersion* is Gospel baptism, inasmuch as truth, as God's word does not change.

According to the commission we have *three* leading conditions of salvation from past sins. 1. Believing. 2. Repenting. 3. Baptism in water, representing *death, burial, and resurrection*.

Toll Gate, W. Va.

UNHEEDED WARNINGS.

C. H. WETHERBE.

Some unheeded warnings have not resulted in any very serious damage to those who were the subjects of danger. The things against which they were warned were not of a grave and vital character. At the same time it is always a piece of wisdom to pay reasonable and timely heed to the warnings which are kindly given us concerning the dangers to which we are exposed. It may be that the dangers are not so great as were supposed by those who give us warning of them; it may be also that some things which are believed by some of our friends to be dangerous are not so in reality, and yet it is the part of wisdom to give heed to the warnings, ascertaining the ground for them and the nature of the dangers. Possibly we shall find that some of the so-called dangers exist only in the fancy of our friends. At any rate let us heed the warnings, for they may prove to be of much service to us. The habit of such heeding is in itself a most excellent thing. It has kept very many from becoming the victims of evil forces; it has enabled them to shun perils more or less grave and damaging. On the other hand, unheeded warnings have resulted very disastrously in many instances.

Recently there was a young man who was away from home attending school in a village, the latter being located on a lake, which was frozen. Many students and others skated on this lake. Near the village, on the lake, is a place called the "Death Point." It is very dangerous. This young man's teachers had warned him against going to that point. They knew that it was very perilous to skate near it. But the young man did not heed the warning. He skated over the spot, went down through a hole in the ice and was drowned. What risks many people do take! How often they imperil their lives by refusing to heed timely and kindly warnings! Take the lesson.

PREACHERS WHO DON'T PREACH.

C. F. YODER.

A short time ago I sent M. R. C. literature to all our ministers, and in running over the list in the Annual, I was astonished at the number of names there whose owners are never heard from thro the EVANGELIST or in any other way. Not the half of our ministers are in what you can call active service. Men of ability too, and of eminent usefulness in the past, now indifferent or at least inactive while the perishing world is awaiting the Gospel and from every quarter come cries for help thro Gospel preaching.

As a result some of our ministers are worked beyond their strength and are continually grieved to see wide open doors of opportunity standing unentered and mission points being lost thro neglect and institutions that ought to be dear to every member of the church and vital indeed to the very life of the church, languishing because of insufficient support.

There never was a time when the harvest was so great and the laborers so few. The masses are not estranged from Christ. They hang eagerly on the Gospel message. They are only tired of formality and disgusted with the empty husks of political sermons and dogmatic theologies.

The Brethren church has been growing as rapidly as any other, indeed more rapidly and yet our increase is pitifully small compared with what it might be if all our people were consecrated and spirit-filled workers.

When the Savior spake of thirty, sixty and an hundred fold, did he mean one-twentieth of one fold as the present rate of increase is?

Have you, dear reader, won one soul to Christ during the past year, and if not will you ponder earnestly the fate of the barren branches? John 15.

And you, my brother minister, whom God has called to the work of the Gospel, on whose head holy hands have been laid and

prayer offered for the enduement of power for the work, are you going to disregard that call and spurn that enduement and remain "entangled in the affairs of this world?"

Is it a light thing that you have buried the talent God has given you and esteemed the anointing for service you have received as a common thing? "Woe is me if I preach not the Gospel." Many sinners hear the call to come to Christ but quench the Spirit and return to their sins. Is it less a sin for one called to a special work to leave it for the emoluments of the world? Is it not a form of backsliding? "Let the dead bury their dead, but go thou and preach the kingdom of God." There are plenty of the world to conduct the business of the world. God has a higher work for you.

You say you have little ability and there are others with more, but brother, fulfill the conditions and "ye shall receive power" and "God shall strengthen you in the inner man." He "giveth wisdom to all men liberally" and "hath chosen the weak things of this world to confound the mighty." "Who is weak?" says Paul, "and I am not weak?" and yet he could say I can do all things thro Christ which strengtheneth me" because he could also say "Not I but Christ mighty in me," not I but "Christ liveth in me." O for Spirit-filled men with faith vital instead of formal, with obedience real instead of professed! Truly, "the world has not yet seen what God can do with a wholly consecrated man."

You say, "there is no man that hath hired us" but hath not the Lord of the vineyard said, "Go work to-day," and "he that reapeth receiveth wages and gathereth fruit unto life eternal" and do you doubt his promise to provide? O faithless, idle preachers! Whose fault is it that you are idle and powerless? II Pet. 1:8 R. V. "If these things are yours and abound they make you to be not idle nor unfruitful etc." Why be "wells without water" when if you fulfill the conditions "He shall be in you a well of water springing up" and out of you "shall flow rivers of living water." O idle preachers repent and seek to be "workmen that need not to be ashamed." How greatly our Savior dreaded to "abide alone" therefore he was willing to be "lifted up" that he might draw men. No more can we expect to bear fruit except we be willing to "fall to the ground and die." Lacking this spirit the fear shall come upon us which Paul feared "lest having saved others I myself should become a castaway." God help us. "I had rather die in youth than live to be idle and unfruitful."

With a full Gospel and wide field why